

Pray for the Peace of Jerusalem.

A
SERMON

Preach'd at *Sherborne* in the
County of *Dorset*,

ON THE
Publick FAST, *March* 15, 17⁰⁹/₁₀

A little after the
Rebellious TUMULT,

Occasion'd by

Dr. *Sacheverell's* TRYAL.

*The Second Edition; with an Advertisement and
Postscript.*

By *John England, Minister of the Gospel.*

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III

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P S A L M. cxxii. 6.

*Pray for the Peace of Jerufalem : They ſhall
prosper that love the.*

TIS no uncommon thing in the Old Testament, to find *New Testament Duties*, couch'd under *Old Testament Phrases*. St. Paul exhorts us, to Pray for the *Civil State*, to make *Prayers and Supplications and Intercessions*, for *Kings, and all that are in Authority*, that under them, we may lead a quiet and peaceable Life in all Godlineſs and Honesty, 1 Tim. 2. 1. 2. And he also exhorts us in another Place, to pray for the *Church*, that the word of God may have free course and be glorified, 2 Theſſ. 3. 1. So that, in ſhort, it is our *Duty* under the *Gospel*, to be concern'd for the welfare both of *Church and State*. And the ſame Duty in *Old Testament Phrases*, or according to the *Dialect* of thoſe Times, is recommended to us, in the Words of my Text, *Pray for the Peace of Jeruſalem, &c.*

By *Jeruſalem* here, we are to underſtand, *Jeruſalem* in its *Civil and Religious Capacity*; or *Jeruſalem* conſider'd both on a *Political and Eccleſiaſtical* account; and ſo it includes the *Civil State*, and the *Church of God*.

That by *Jeruſalem* here, we are to underſtand the *Civil State*, or *Jeruſalem* conſider'd in its *Civil Capacity*, is plain from ſome Paſſages in this *Pſalm*, where *Jeruſalem* is deſcrib'd as a *Civil Community*, or a *City that is Compact together*, v. 3. Yea, the *Metropolis*, or chief City of *Judea*, the *Royal City*, where was the King's Palace, the *Thrones of the Houſe of David*, and Courts of *Civil Judicature*, *Thrones of Judgment*, v. 5. From whence it is plain, that the *Civil State* is comprehended under this Term.

And that by *Jerusalem* we are also to understand the *Church of God*, is likewise apparent from other Passages in this Psalm, where *Jerusalem* is set forth as the City of the Great King, as the place of *God's Residence*, there being his *House* to which the Tribes of the Lord went up to Worship, v. 1, 2, 3, 4. *I was glad when they said unto me, Let us go into the House of the Lord: Our feet shall stand within thy Gates, O Jerusalem, Jerusalem is builded as a City that is compact together; whither the Tribes go up, the Tribes of the Lord, unto the testimony of Israel, to give thanks unto the Name of the Lord.*

(Whether the Tribes go up) namely to *Jerusalem*. (The Tribes of the Lord, unto the testimony of Israel) i. e. to the *Ark*, which is called the *Testimony of Israel*, because in it were kept the two *Tables* of the Law, which is called the *Testimony*, Ex. 25. 16, *And thou shalt put into the Ark the Testimony which I shall give thee:* Now, this *Ark* being kept in the Temple, or *House of the Lord*, particularly in the *Holy of Holies*; and this *House of the Lord*, wherein it was plac'd, being in *Jerusalem*; this was the Reason, why the Tribes resorted thither, namely, that they might visit the *Ark*, and hear *God's Law*; and not only so, but that they might give Thanks unto the Name of the Lord, as 'tis expressed in the close of the Verse, i. e. that they might praise God, and call upon his Name, and perform all parts of publick Worship, the whole Synedochically being comprehended under one part of it. All which being done in an eminent manner, at *God's House* in *Jerusalem*? This was one Reason, why *Jerusalem* was so lovely in *David's Eye*, and which made him seek the good of it, as himself tells us, v. 9. *Because of the House of the Lord our God, I will seek thy good.* And accordingly he calls upon all Persons, in the words of my Text, to pray for it.

(Pray for the Peace of Jerusalem) i. e. Pray for *Jerusalem*, as before explained, considered both in its Civil and Religious Capacity: In a word, Pray for the Peace both of Church and State.

But

But what is meant by the *Peace* of it? In short, its *Prosperity*, for so the Psalmist does explain himself, in the Verse following my Text; *Peace be within thy Walls, and Prosperity within thy Palaces.*

Peace, in Scripture, is frequently put for a *prosperous* and *happy* State of Things. 'Twas the manner of the *Jews* in old Time, when they Saluted each other, or wished Prosperity to each other, to say, *Peace be to you.* We have this exemplify'd in the Instance of *David*, his Saluting *Nabal*, 2 Sam. 25. 4, 5, 6.——Thus shall ye say to him that liveth in Prosperity, *Peace be both to thee, and Peace be to thine House, and Peace be unto all that thou hast.* (*Peace be unto thee*) i. e. Prosperity be unto thee, as it is explained in that Verse. So then, by *Peace* in Scripture Language, is sometimes meant, a *prosperous* State. And in this Sense we are to understand it in the words of my Text, where we are bid to pray for the *Peace* of *Jerusalem*, i. e. in short, to pray for its *Prosperity*. This is the *Duty* that is here prescrib'd; and 'tis inforced by an alluring Motive.

(*They shall prosper that love thee.*) Which words may admit of a double meaning: They are either spoken by way of *Promise*, that they who bear good will to *Jerusalem*, or to the Church and State whereto they belong, shall prosper: Or else they are spoken by way of *Wish*, (*They shall prosper that love thee*) i. e. let them prosper, the *Future* being taken *Imperatively*, as 'tis sometimes, and so the meaning is, The Lord grant them Prosperity, and all Happiness. Either way it is a powerful Motive to inforce this Duty, of *Praying for the Peace of Jerusalem.*

There is great need, my Beloved Christians, to press Persons to the practice of this Duty at this time; considering those Disturbances, and *Rebellious Tumults*, that have been among us in our *Jerusalem*, I mean *London*, the Metropolis of this Kingdom: Where under pretence of espousing the Cause of Dr. *Henry Sacheverell*, (who is called in Question by the Honourable House of Commons, for casting *Reflections* on the late *Revolution*

made by K. William, and suggesting and maintaining, that the *necessary means* us'd to bring it about, were *odious* and *unjustifiable*, with some other things that are laid to his charge) the *Mob* got together in great numbers, and in a *Rebellious* and *Tumultuous* manner, pull'd down and defaced divers *Meeting-Houses* in one Night, and had they not been timely suppress'd by the *Government*, we know not where these Tumults would have ended.

We have, this Day, to do with a *Common Enemy*, the *French Monarch* I mean, who has been the Ruine of the *Protestant Religion* in his own Dominions, and would soon extirpate it from *these Realms*, should he prevail in the present War. Our *United Force* is little enough to keep out this Enemy, and to keep off those *Judgments* that are at our Doors. And yet we have some so *infatuated* among us, as to *weaken* our Hands, by sowing *Discord* among Brethren, and endeavouring to stir up open *Rebellion*, to the great Joy of our Common Enemy, and the apparent *hazard* both of Church and State. And therefore it cannot, at this Juncture, be *unseasonable* to exhort you to the Duty of my Text, namely, *To Pray for the Peace of Jerusalem*.

That I may the better promote this *Duty*, and make my Discourse as *profitable* as I can, I shall take occasion from this Text, to speak a little to the following Heads.

- I. I shall shew what *Grounds* and *Reasons* we have at this time, to pray for the *Peace of Jerusalem*.
- II. Shew, what *Encouragements* there are to this Duty. And,
- III. Give some *Directions* about it.

First, I shall shew, what *Grounds* and *Reasons* we have at this time, to pray for the *Peace of Jerusalem*: Or in other Terms, to pray for the Peace and Prosperity of the *Church and State*, in this Nation. And here I shall reduce what I have to say on this Head, to the following Particulars.

1. One thing that makes it a seasonable Duty at this time, is *that Powerful Enemy, that we have abroad*. You know, we are engag'd in a War with *France*; a War, that of late has been very *Bloody*, for some Years past, (ever since the famous Battle at *Hochstet*) there has been scarce a *Campaign*, wherein there has not been some Engagement, and the *loss* of Men on both sides, (though, blessed be God, generally speaking, we have always had the *best* of them) so that *Multitudes*, have been *Slain* in this War. It has been a War expensive of *Blood*; and not only of Blood, but of *Treasure* also: For, (some small interval of *Peace* excepted) it has been a War of *long continuance*, of above Twenty Years standing: In which space of time, it has put the Nation to a vast *Expence*, to several Scores of *Millions* of Pounds, so that the Land is much *impoverish'd*, and all sorts of Persons begin to *feel* the Effects of it.

On both these Accounts it is an *Awful War*, and should make us to *Pray*, as in the Words of my Text, for the *Peace of Jerusalem*, for the Prosperity of this Nation: But *much more*, when we consider the dreadful *Consequence* that will attend it, should the Enemy *beat us* in this War. 'Tis true, of late our Arms have been *Victorious*; but the *Battle* is not always to the *Strong*, nor the *Race* to the *Swift*, as *Solomon* speaketh. *Victory*, which now like a *mighty Torrent* runs on our Side, may take another *Channel*; which God in his Infinite Mercy forbid! But the thing is *possible*; and should it do so, and go over to the Side of the *French*, in what a *sad* Case, in what a *deplorable* Condition, would our *Jerusalem*, would our *Church* and *State* be?

With Reference to the *Church*, should the *French* prevail in this War, we are all *undone*. We that are *Dissenters*, should then have no *Act of Toleration*: And as for our *Brethren* of the *Church of England*, they would not have the *Liberty* of *Dissenters*. We must all of us then turn *Papists*, or be *burnt* at a Stake, as in the Days of *Queen Mary*, or else be put to other *Cruel Torments*, and *Inhumane Treatment*. We can make no doubt of all this,

this, when we take a *view* of the Affairs of *France*, and see how our Brethren of the *Protestant Religion* have been treated there. About thirty Years since, they were a famous, *flourishing Church*; many Thousands of them made profession of the *Protestant Religion*, and were supported by the *Government*; and indeed were a *Means* of setting the present *French Monarch* on the Throne, who hath since *Rewarded* them well for it; but such *In-genuity* we must expect from *Papists*. Within these thirty Years past, they have been *broken* to Pieces, they are *scatter'd* and *destroy'd*, and inhumane Torments have been executed on them; so that they are now almost *extirpated*: And if *France* did this to her own *Subjects*, her own Country-men, can any one think, can any Person imagine, that she would be kinder to *Strangers*, to our selves I mean, should God give *Great-Brittain* into her Hands?

It seems we have some so *silly* among us, as to call themselves *Protestants*, and yet to *Rejoyce* at the *French Successes*, to plead for the *Pretender*, and to wish him on the *Brittish Throne*, tho' it were effected by *French Power*. But either these Men are *Protestants* in shew, and *Papists* in reality: Or else they are infatuated to a *strange* degree, by endeavouring to promote their own *Ruine*, as well as their *Neighbours*. For should *French Popery* be set up among us, there would be no difference of *High* and *Low Church*, but one and the other, unless they can go to that length, as to turn *Papists*, must expect the *same Fate*.

Thus should the *French King* prevail in this War, we must bid adieu to the *Protestant Religion*; *Popery*, like a Flood, would break in among us; the Beauty and Glory of the *Protestant Church* would be defac'd and ruin'd: And therefore we have reason, to *pray* for the *Peace* and *Prosperity* of *Jerusalem*, at this time, upon the account of the *Church*.

And not only so, but upon the account of the *Civil State* also. For should we be *conquer'd* in this War, our *Civil Government* would be overturn'd; we should have

now

new Lords, and new Laws; our Rightful Sovereign, Queen Anne, under whose happy Reign we enjoy so many singular Blessings, would be driven from us, if not destroyed, and the Base Pretender set over us, who must hold his Crown of the French Monarch; and so, in effect, we should be Slaves unto France.

So then, considering the *present War*, and the dreadful Consequents that may attend it, if so be that *War* should turn *against us*, we have reason to put in Practice the Duty of my Text, and pray for the *Peace of our Jerusalem*, the Peace and Prosperity both of *Church and State*.

2. Another thing that makes it a seasonable Duty, at this time, *are those secret Enemies that we have at Home*. The Honourable *House of Commons* in their late *Address* to the Queen, mentions some of them. Take their own Words at the beginning of their *Address*, which run thus.

“ *Most Gracious Sovereign, We your Majesty’s most Dutiful and Loyal Subjects, the Commons of Great Britain in Parliament assembled, out of a deep Sense of the repeated Instances of your Majesty’s unparalleld Goodness, beg leave to return our most hearty Thanks, for your most Gracious Answer, to our humble Address, and for your Effectual care in suppressing those Rebellious Tumults, which were set on foot and fomented by Papists, Non-Jurors, and other Enemies to your Majesty’s Title and Government, in Defiance of the just Prosecution of the Commons against Dr. Henry Sacheverell, &c.*

By this *Address* it appears, that our *Domestick Enemies* are especially these; the *Papists*, the *Non-Jurors*, and other *Enemies* to the *Government*, who under pretence of maintaining the *Doctrine of Unlimited Non-Resistance*, do actually run into open *Rebellion*.

The *Papists* lead the *Van*, and are here mention’d in the first place, who have an Inveterate rooted Grudge, against our happy Constitution, and the *Peace and Prosperity of our Jerusalem*. Witness their Attempts upon

the Government, for these Hundred Years past, both *Open* and *Secret*, upon all Occasions; their *Spanish Invasion*, their *Powder Plot*, and all their other Attempts since, wereof many are *fresh* in our own Memory. These are the Government's *Sworn Enemies*, and are never wanting to improve all Opportunities to Imbroil the Publick, and to put us into Confusion.

Next to these succeed the *Non-Jurors*, who can't in Conscience Swear Allegiance to our *Lawful* and *Rightful* Sovereign Lady Queen *Anne*, but reserve their Allegiance for the *St. Germain-Pretender*, if ever God should permit him to Come. So that these Men bid open *Defiance* unto the Government, and plainly tell us, what we are to expect at their Hands, namely, that when they have an *Opportunity*, we must expect their *Opposition*.

But then we have another more *dangerous* Enemy than either of the former, lurking in our Bosoms, and these are our *Temporizing Ministers*, who Swear to the Government to get into Pces, but still retain their *Old Principles*, which are *inconsistent* with the present Constitution. Witness the *Sermon* that was preach'd at *St. Paul's*, last *November 5.* for which the Author is call'd in Question.

His beloved Doctrine is *Non-Resistance*, upon any *pretence whatsoever*. See his Sermon on *November 5.* p. 12. where are these Words. "The *Grand Security* of our Government, and the very *Pillar* upon which it stands, is founded upon the *steady Belief* of the Subjects Obligation, to an *Absolute* and *Unconditional* Obedience to the *Supream Power* in all Things *Lawful*, and the utter *Illegality* of *Resistance* upon any *Pretence whatsoever*.

This Doctrine, on a *second* Review, he owns, and tells the *Parliament*, that he is ready to *suffer* any Punishment, they shall lay on him, in *Defence* of it. See his *Answer to the Articles of Impeachment*, p. 7, 8. where are these Words.

"And the said *Henry Sacheverell*, doth with all Humility *aver* the *illegality* of *Resistance*, on any *pretence* whatsoever."

“ *whatsoever*, to be the Doctrine of the Church of Eng-
 “ *land*, and to have been the *general Opinion* of the
 “ *most Orthodox and able Divines*, ——— But if this
 “ *Doctrine* be declar’d *Erroneous*, and it shall please
 “ *God*, that he *suffer* for asserting it, He trusts that
 “ *God* will *enable* him, to shew his *steady Belief* of this
 “ *Doctrine*, by a *meek and patient Resignation*, to what-
 “ *ever* shall befall him on that account.

That the Doctor may bring a whole cloud of *Wit-
 nesses*, to bear their *Testimony* to this Doctrine, no body
 doubts. For *Non-Resistance* at one time, was the Dar-
 ling of the Age, the *currant Doctrine* of the Nation ;
 our *Pulpits* rang of it ; our *Bishops and Doctors* preach’d
 it up, and *cry’d aloud*, and *spar’d not*, especially in the
 Reign of King *Charles II.* till they had just brought the
 Nation to *Ruine* ; and had they all *kept* to that Doctrine,
 and been contented to *practise* it as well as teach it,
 we had been all *undone* before now, and in all proba-
 bility, there had not been at this time, the *face*, and
shew of the *Protestant Religion* in this Kingdom. But
 God was pleas’d in a time of Danger, to open the Eyes
 of this Nation, when no *fair Reasoning* could prevail
 with them. And having so narrowly escap’d the *Snare*,
 one would think that no one, who is a Friend to the
Protestant Religion, unless *Distracted*, would have *broach’d*
 this Doctrine, at this time of Day, especially consider-
 ing, that it makes the *Revolution* to be *Rebellion*, and
 consequently blames our worthy Patriots that were con-
 cern’d in it, and consequently *maintains* the pretended
Right of the Prince of *Wales*, and consequently *strikes*
 as the *undoubted Title* of her present Majesty ; and this
 the Doctor in his Sermon does evidently do, for he *Ar-
 raigns* the whole *Government*, and makes the late *Revo-
 lution*, and present *Establishment*, to be eown-right *Re-
 bellion* ; for every Body knows, that the Revolution was
 founded in *Resistance*, by the Prince of *Orange* his com-
 ing over with an *armed Force*, to oppose King *James*,
 in his *Arbitray Government* ; and the present *Con-
 stitution* owes its whole Birth to that Revolution, for

had it not been for King *William's* Resistance, her present Majesty had been excluded the Throne. And yet these *Gentlemen*, at this time of Day, in Defiance of the Government, whose Bread they eat, have the *Impudence* to plead for this *absurd* and *slavish* Doctrine, and so to Arraign the whole Government, *Queen, Lords, and Commons*, and to make them all *Rebels*.

And yet forsooth, no Person *dares*, no not the *humblest Court* in the Realm, to call them in *Question*: But if they do, they have a *Mob* at hand, to maintain their Cause, to *affront* the Parliament, to *oppose* Government, to *despise* Dignities, to *pull down* the Meetings of *Protestant* Dissenters, who were not concern'd in the present Quarrel; and in a word, to break forth into open *Rebellion*.

These be our *Non-Resistance* Men! who shew by their *Practice*, they don't believe their own Doctrine. *Non-Resistance*, even *absolute unlimited Non-Resistance*, is their Doctrine: Down-right *Rebellion* their Practice; so that their *Practice* contradicts their *Profession*. And indeed *Experience* hyth sufficiently shewn, that there are none forward to *Resist and Rebel*, than these very Persons, who make such a *clamour* about *Non-Resistance*, when at any time the Government *bears hard* on themselves.

Let them now for *Shame*, talk no more of their *Loyalty*, The Nation now, if they shut not their Eyes, may see what a Loyal Generation they are. They shew themselves of such a Malignant *Diabolical* Temper, that they can't suffer their peaceable Neighbours to live quietly by them, but unless the Government will hearken to them, and call in the *Toleration*, and persecute Dissenters, who are hearty in the *Interest* of the present Government, they will flie in the Face of Government it self, and will openly *Rebel*; And yet at the same time, pretend they are, for *Non-Resistance*, * and *Indulgence* to tender Consciences.

* See the Doctor's Sermon, Nov. 5. p. 12. 19.

Was ever such *Nonsense*, was ever such *Absurdity*, and barefac'd *Contradiction* imposed on the World? One would have reason to think, that those Men are *infatuated*, or that they believe the Nation is *blind*, and all the World *distracted*, that can't discern such apparent and palpable Contradictions as these.

And yet, to our Astonishment, what Multitudes be there, that seem to *wish well* to our *Jerusalem*, the Peace of it, and profess themselves to be in the Interest of the present Government, that fall in with these Gentlemen, and take their part! which shews it to be a time of great *Darkness* and horrible *Delusion*, that we live in, and therefore that we have reason to pray to God to open their Eyes, and pray earnestly for the *Peace of Jerusalem*, against all these Secret and *domestick Enemies*, who will certainly *ruine* us, under the Notion of Friends, if left to themselves.

And whether they are in the Interest of the *St. Germain-Pretender*, yea, or no, directly and formally, it is not material, but they serve his *Interest*, and promote his *Cause*, and keep of the *much-wish'd-for Peace*, as effectually and fully, as the Pretender's *open Friends* can do; yea, and much more, because we expected not such Things at their Hands, but took them to be Friends. And an Enemy in our Bosom, is much more *dangerous* than an *open Foe*; which makes the Duty of my Text very seasonable at this time, namely, to *Pray for the peace of Jerusalem*.

3. Lastly, Another thing that makes it seasonable Duty at that time, is *that growth of Impiety, and abominable Wickedness that there is among us*. Persons may be as *licentious* as they will; may *Swear* and abuse the Sacred Name of God; may prophane the *Sabbath*, and sit in the Ale-House all the Lord's Day; may wallow in Drunkenness, and all manner of Lewdness; and *no notice*, for the most part, is taken of it; none, or very few, have any Heart or Courage, to bring Sinners to *Shame*, tho' we have very good *Laws* provided in that Case.

Yea,

Yea, let me add, which I am sorry to mention, *some* there be whose Office should teach them better things, that do publickly discourage those *few Persons* that concern themselves in this *good Work*.

In order to amend the badness and corruption of the present Age, and to promote that blessed and desirable Work, the *Reformation of Manners*, some pious Persons of *Publick Spirits* have form'd themselves into *particular Societies* for that purpose. And something has been done in some Places, particularly the Metropolis of this Kingdom, with good Success: But a dead Weight does lie on the Wheel, and some Ministers themselves do *openly* discourage these *pious attempts*, under the aspersions of *Sanctified Spleen*, and turning *odious Informers*.

Witness Dr. Sacheverell that *good Man*, (who by some Persons is almost *Idoliz'd*, and made more than a *Saint*) In his Sermon preach'd at the *Affizes* held at *Derby*, which the *House of Commons* took notice of, and wherein are these Words.

“ Do not these (saith he, speaking p. 8. of the Injunctions of *Charity, Religion, and Justice*) as strictly command us, not to thrust our selves *pragmatically* into his, (*i. e.* into our Neighbour's Business) or meddle with those concerns that do not belong to us; or under the Sanctified Pretence of *Reformation of Manners* to turn *Informers*, assume an *odious* and *Factionous Office*, &c. And speaking again to the same Point, p. 10. he has these Words.

“ Whatever *Godly* and fallacious Glosses, such *Troublesome Wasps* that erect into *Illegal Inquisitions*, may cast upon their Actions, they are doubtless the *unwarrantable* effects of an Idle, *Incroaching, Impertinent*, and *medling curiosity*, a Vice as contrary to the true *Generous Spirit of Christianity*, as 'tis to *Good Manners, and Justice*. It is, in short, the base product of *ill Nature, Spiritual Pride, Sensoriousness*, and *Sanctified Spleen*, pretending to carry on the blessed Work of *Reformation*, &c.

Beloved

Beloved Christians, does not every Body know, by daily Experience, that Men are so backward to this good Work of promoting the *Reformation of Manners*, that 'tis a hard matter to engage any in it. And could it ever be thought that a Minister of the Gospel should be such an Enemy to the *Reformation of Manners*, as to disgrace the Promoters of it under such odious and vile Characters, as to call their Societies *illegal Inquisitions*, to make their pious attempt to be only the product of *ill-Nature, Spiritual Pride, and Sanctified Spleen*, and to brand those that are Active in it, with the vile name of *troublesom Wasps, and odious Informers*?

Certainly this Gentleman does forget himself, for the name of an Informer is not so Odious in his esteem, as he would have us believe, at least when busied about *Protestant Dissenters*, against whom he prompts the higher Powers, in his Sermon, preach'd November the 5th. to put the *Penal Laws* in execution, and commends Queen Elizabeth, (p. 19.) for giving the *Dissenters* no Quarter, and exercising those Severities she used upon them, tho' a much better Man, I mean the Bishop of Sarum, makes it the blemish of that Reign. [See his Lorship's Speech in the House of Lords upon the *Occasional Bill*, p. 2, where are these Words; "The Capital Proceedings
" in Queen Elizabeth's Reign, and the severe Act in the
" 35th Year of it, that punishes Meetings with Imprison-
" ment, Banishment and Death, are Blemishes even on
" that long and Glorious Reign.]

But Dr. Sacheverell is of another Opinion, he approves of those Severities, and commends the Queen for it; and in his Sermon of Nov. 5 p. 19. hath these Words. " Queen Elizabeth, that was deluded by that
" *Perfidious Prelate* to the Toleration of the *Genevian*
" *Discipline*, found it such an *headstrong* and *encroaching*
" *Monster*, That——she pronounced, That such were
" the restless Spirits of that factious People, that no Quiet
" was to be expected from them 'till they were utterly sup-
" press'd. Which like a Prudent Princess, she did, by
" wholesome Severities, &c.

But

But how were these *Severities* exercised upon them, but by means of *Informers*? So that an *Informers* is lovely enough in this Gentleman's Eye, when busied in hunting the People of God, and giving *Disturbance* to those that meet together to worship God, in a quiet way; but is vile and odious, when busied in disturbing *Debauch'd Sinners*, the visible Subjects of *Satan's Kingdom*, and giving some check to the horrid *Oaths*, abominable *Drunkenness*, prophane *Sabbath-breaking*, and lewd Practices that are found among us, and which call aloud to Heaven for *Vengeance*, and lay a Foundation, if not suppressed, for *Publick Judgments*.

What a strange kind of Spirit is this Man of! Is this the Spirit of the *High-Church*? Is this the *Saint*, that is so much admir'd? Give me leave to tell you, should such Men as these be countenanced by us, they would be a means of prolonging our Judgments. And therefore I think 'tis the Duty of all, that ~~that~~ wish well to our *Ierusalem*, that have any regard to the Glory of God, or love to their Country, to shew their *dislike* of these Things.

It must be acknowledged by all good Christians, that they who are Enemies to the *Reformation of Manners*, are Enemies to the Nation, for Sin is the reproach and ruine of a People, *Solomon* being Judge, *Prov. 14. 34. Righteousness Exalteth a Nation, but Sin is a Reproach to any People.*

I make no doubt, but one great Reason, why the *Judgments* of God in the present War, are lengthened out upon us, is our want of being a *Reformed People*. and if we continue still *Unreformed*, God can find out *new ways* to punish us, besides the *old ones*; and he hath told us so much in his Word, *Lev. 26. 18. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.*

Yea, let me tell you, there is a *small Cloud* which does already begin to appear, and will break forth into a *dreadful Storm*, unless Divine Goodness doth timely prevent: For we are threatned in our late Prints, by
those

those that espouse the Doctor's Cause, with a *Civil War* at Home * so soon as the Peace is concluded Abroad. But I wonder who should occasion this War, unless they themselves. Those, that are Friends to the present *Establishment*, are easie and quiet: the *Publick Ministers* that are hearty to the Government, have all the Benefices and Preferments they can expect. The Dissenters are easie with the *Toleration*, and *Thankful* for it. And I dare speak in the Name of all, that none are more hearty in the present War with *France*, wherein our *all* lies at Stake, our *Religion* and *Liberty*, our *Church* and *Constitution*, than the *Dissenters* are. And therefore if there be a *Civil War*, it must be promoted by these *High-flyers*, that talk so much of *Non-Resistance*, but care not to touch it, when it comes to their Practice with one of their Fingers.

These things are matter of *Lamentation*, and did not *extremity* drive us to it, we would very willingly bury them in Silence. But when our *Meeting-Houses* are pull'd down by the *Mob*, encourag'd by this Party; when we are threatned with more and greater Mobs if the Doctor be punished, and this from the Mouths of Men in Holy Orders; and not only so, but with *open Rebellion* and *Civil War*, so soon as God shall bless us with Peace Abroad; 'tis high time for some one to speak; and it makes the Duty of my Text very Seasonable, namely, for all the true lovers of *Sion* to pray earnestly for the Peace of Jerusalem. And so I shall dismiss that first Head, the Grounds and Reasons of this Duty, and come,

Secondly, to shew you, what *Encouragements* there are to this Duty. And this brings me to the other part of my Text, (*They shall prosper that love thee*) i. e. They that bear good Will to Jerusalem, that love, and pray for the Peace and Prosperity of the Church and State, shall prosper themselves. More particularly,

* See Remarks on Dr. West's Sermon before the Honourable House of Commons, Jan. 30. 1709-10. p. 20.

1. They shall prosper, *in being partakers of that publick prosperity they pray for.* They shall share in Jerusalem's Peace and Prosperity, And therefore in praying for the *Peace of Jerusalem*, the Peace and Prosperity of the Church and State, they do in effect pray for *themselves*, to whom the benefit of that Peace redoundeth. If the Ship sink, our *Cabbin* in particular cannot be safe. But if by our Prayers and diligent Endeavours, we are a means of preserving the Ship, we thereby preserve our own Cabbin.

For this Reason 'twas, that the Prophet formerly mov'd the People, to pray for the Peace and Prosperity of the State, when they were in *Babylon*, Jer. 29. 7. *And seek the Peace of the City, whither I have caused you to be carried away Captive, and pray unto the Lord for it, for in the Peace thereof ye shall have Peace.* If there were no other Encouragement but this, to pray for the Peace of the Civil State, this alone is sufficient, because it conduceth to our own Safety, our own Peace and Prosperity, ; because we, as *parts*, shall have our share in the good of the *whole*.

And if there is a Reason in an Enemy's Country, under an Idolatrous Prince, to pray for the Peace of the Civil State, upon this account, the Argument surely must hold much stronger, as to those who are in a Christian Land, under the best of Princes, and the best formed Civil Government in the World.

2. They shall prosper, *in having some peculiar Blessings to themselves.* God has Blessings in store for *Publick Spirited* Persons ; his Eye is upon them, and he regards them, and these are the Men that he oftentimes in this World delighteth to Honour, by vouchsafing to them special Deliverances, and singular Blessings. They shall not only share in the Common Peace and Tranquility of the State, which is common to others, but they shall have Blessings peculiar to themselves.

What Solomon saith concerning Charity to the Poor, Prov. 11. 24. *There is that scattereth, and yet increaseth ; and there is that withholdeth more than is meet, but*
it

it tendeth to Poverty, is applicable enough in this Case. Some Persons there are of such *narrow Spirits*, that if the Publick is at any time in Danger they will be sure to *save one*, thinking this their best Wisdom, and that which tenderh most to their Good; but such Persons do oft-times meet with *Rebukes* from Providence, and are Men for whom the World has little Thanks, whereas the *Publick Spirited* Man is beloved of God, and all good Men, and is oft-times *remarkably Blessed* by God, in this World.

Thus God blessed *Obed-edum* and all his Household for the *Ark's* sake, 2 Sam. 6. 11. In like manner, God promised Safety to *Ebed melech* the *Ethiopian*, becaule he relieved *Jeremiah* the Prophet, Jer. 39. 16, 17, 18. Yea, Christ hath told us, that a Cup of *cold Water* given to a *Disciple* in the Name of a Disciple, should not lose its Reward, Matt. 10. 42. God has a respect to *Publick Spirited* Persons, tho' it be but for Kindness to *particular Members* of his Church: How much more then will God bless those, that do much for the *Publick*, that venture their *All* for the Peace of *Jerusalem*.

David was a notable *Publick Spirited* Person, who fought the good both of *Church* and *State*. He ventur'd himself in a single Duel with great *Goliath*, for the good of his Country. And when God afterwards advanced him to a Kingdom, and blessed him with *Peace*, he made such provision toward Building of the *Temple*, as is almost Incredible, at least as some Persons compute the matter, which is set down in General, 1 Chron. 22. 14. Now behold in my trouble, (In my Poverty, saith the Margin) I have prepared for the House of the Lord, an hundred thousand Talents of Gold, and a thousand thousand Talents of Silver, and of Brass and Iron without weight, for 'tis in abundance) Timber also and Stone have I prepared, &c. The very Silver and Gold, at the lowest computation, is above Eighty Millions of our Money, and as some compute it, 'tis Eight hundred twenty five Millions, † and others make it much more, almost Incredible, besides the Iron and Brass, the Timber and Stone, that he also prepared for this Work. So that one would think, that *David's* Dedicating this Immense Treasure for the *Publick Use*, should have impoverished his House: But the contrary was apparent in his Son *Solomon*, who was notwithstanding the *Richest Prince* in the World. So that he was able to speak from Experience, concerning his *Father* and his *House*, what we have in his Pre-

† See Dr. Owen's *Exeritat. on the Hebrews*, Vol. 1. p. 158.

verbs, in the fore-quoted Text, *There is that scattereth, and yet increaseth.*

Persons want Faith to believe God's Word, otherwise they would not be so *narrow Spirited*, when Publick Occasions call for their *Assistance*. And if they observe, I am apt to think, that they themselves may find it true in Experience, that *Publick Spirited Persons* are usually *Blessed* in this World, in a remarkable manner. Thus they shall prosper, in having *peculiar Blessings* to themselves.

3. They shall prosper, *in having their Posterity Blessed after them.* Thus 'twas in the Instance before-mention'd. God blessed *Solomon* for *David's* sake. And if we look abroad into the World, and consult *Experience*, I doubt not but 'twill furnish us with variety of Instances to make good this Point.

Luther was a *Publick Spirited Person*, and despised the World, and died Poor, yet he had a strong Confidence at his Death, that God would make provision for his *Family*, which accordingly hapned. And many other *Instances* of this nature I have met with, both in my *Reading* and *Observation*.

David, speaking of the *Charitable Man*, which is a lower kind of *Publick-Spirited Persons*, than I am treating of now, tells us expressly, that his *Seed* is blessed, *Psal. 37. 26* *He is ever merciful and lenderth; and his Seed is Blessed.* And the same holds good much more of the *Publick Spirited Man*, that is heartily concerned for the *Publick Welfare*. The *Charitable Man* is Good only to particular Persons, but he that prayeth for the Peace of *Jerusalem*, that seeketh and promoteth the *Publick Good*, is generally useful; and of such an one it may be said what *David* speaks of his useful Man, *Psalms 112. 2.* *His Seed shall be mighty upon the Earth, the Generation of the upright shall be blessed.* Only we must remember to understand this Promise, with that limitation which belongs in common to all *Temporal Promises*, if God sees it fit for him: For in Matters of a *Temporal Nature*, 'tis very becoming to refer our selves to God's *Wisdom* and *Will*.

So then you see, there is good *encouragement* to put in practice the *Duty* of my Text, from the *Motive* expressly mention'd in it. *Pray for the Peace of Jerusalem; they shall prosper that love thee.* They shall prosper in being sharers in that *Publick Prosperity* that they Pray for; They shall prosper in having some *peculiar Blessings* unto themselves; And they shall prosper in their *Seed*, when they themselves are Dead and gone.

It were easie to mention many other *Encouragements* to this Duty, besides that of my Text, but I shall only touch on one more, taken from the *Example* of good Men. The *Saints* of God, in old Time, have *gone before us* in this Path, and this is good *Encouragement* for us to follow after, for 'tis very *becoming* to go in the Way of good Men; we ought to follow the *Footsteps* of the Flock. And here I might bring a whole *Cloud* of *Witnesses*, let a few suffice.

Nehemiah is a lovely Pattern of this Duty, he pray'd earnestly for the Welfare of *Jerusalem*; you have his *Prayer*, and the *occasion* of it, *Neb.* 1. 2. to 11th. which you may read at leasure. And he did not only *Pray* for *Jerusalem's* Welfare, but he *did* what he could in order to promote it. He got leave of the King to go to *Jerusalem*, to repair the City and the *Walls* of it, *Neb.* 2. 5. And when he met with great *Opposition* in the doing of it, yet he went *cheerfully* on with the Work, tho' the *Labourers* he employ'd were forc'd to work with *Swords* by their Sides, *Neb.* 4. 17, 18.

David also is another notable Example of this Duty, as we may learn from the Verses following my Text, *v.* 7. 8. *Peace be within thy Walls, and Prosperity within thy Palaces. For my Brethren and Companion's Sakes, I will now say, Peace be within thee.* He did not only exhort others to pray for the Peace of *Jerusalem*, as in my Text, but he put in *Practice* this Duty himself. Observe how he prays for the Publick Good, *Psal.* 25. 26. *Redeem Israel, O God, out of all his Troubles.* So, *Psal.* 118. 25. *Save now I beseech thee, O Lord; O Lord, I beseech thee, send now Prosperity.*

And whoever was the Author of *Psalms*, 132. yet we may see, the same Publick Spirit appearing in him, *v.* 5. 6. *If I forget thee, O Jerusalem, let my Right Hand forget her cunning. If I do not remember thee, let my Tongue cleave to the Roof of my Mouth; if I prefer not Jerusalem above my chief Joy.*

And many other *Instances* there be of this Nature, which plainly shew, that this hath been the *Practice* of good Men, to concern themselves for the *Publick Welfare*. But I proceed to the third thing propos'd, which was,

Thirdly, To give some *Directions* about it. If so be you would pray for the Peace of *Jerusalem*, in a right manner, so as to prevail; and especially on such a solemn Day as this, when we are met together, to seek God, in a more than ordinary manner; then please to take with you these following *Directions*.

1. Pray

1. *Pray Penitently.* We have great reason at this Day, to *Pray* for the Peace of *Jerusalem*, because of those late *Rebellious Tumults*, that have been in some Places; and we have as great reason to *Pray Penitently*, considering the great *Provocations* of God, by the abounding *Iniquity*, that there is among us.

Daniel's Prayer does well become us, as we have it recorded, *Dan. 9. 7, 8, 9.* O Lord, *Righteousness* belongeth unto thee, but unto us *Confusion of Face*, as at this Day,—O Lord, to us belongeth *Confusion of Face*; to our *Kings*, to our *Princes*, and to our *Fathers*, because we have sinned against thee. To the Lord our God belong *Mercies* and *Forgivenesses*, tho' we have rebell'd against him. We have no better *Argument* to plead with God, than his own most *Excellent* and *Merciful Nature*. To the Lord our God belong *Mercies* and *Forgivenesses*, tho' we have rebell'd against him.

We should *humble* our selves, my Beloved Christians, on such Days as this, for our own *Sins*; and for the *Sins* of the *Nation*. For our own *Sins*; least *Guilt* lying upon our own *Souls*, hinder the *Prevalency* of our *Prayers* for others. And for other *Mens Sins*; as we are *Members* of the same *Community* with them.

And for our *Encouragement*, you know what was said to *Abraham* concerning *Sodom*, that had there been but *Ten Righteous Persons*, the whole Place should have been sav'd, through *Abraham's Intercession*, for their *Sakes*, *Gen. 18. 32.* who knoweth, but God may regard the *Prayers* of his *People*, those that seek him in sincerity, in a *Penitent* manner, not only for themselves, but for the whole *Land*?

Let us therefore *Pray* heartily for the *Peace of Jerusalem* for the *Welfare* and *Prosperity* of the *Church* and *State* in this *Nation*. And more particularly, let us pray for our *Sovereign Lady the Queen*, the *Defender* of our *Liberty*, the *Glory* of our *Island*, whom God long *Preserve*, on the *Throne* of her *Ancestors*! Let us also *Pray* for the two *Houses of Parliament*, for the *Lords* and *Commons*, that God would give them *Wisdom* in the present *Juncture*, and for all that are in *Authority* over us, that under them we may lead *Quiet* and *Peaceable Lives*, in all *Godliness* and *Honesty*; and for our *Armies* abroad, that God would *Crown* 'em with fresh *Lawrels*, and baffle our *Enemies* both at *Home* and *Abroad*, in all their *Designs*; and for a *Lasting* and *Honourable Peace*, when God sees it fit.

These

These are some of the *Principal Things*, that we have to mind this Day in our Prayers. And if we pray unto God *Penitently*, by *Confessing* our Sins, and resolving to *Reform* what is amiss, there is reason to *hope*, that God will *hear* from Heaven, his Dwelling Place, and give an Answer of Peace.

2. *Pray believingly*. He that cometh to God in a way of Prayer, must believe *that he is*, and that he is a *Rewarder* of them that diligently seek him, *Heb. 11. 6.*

With respect to God, we must believe his *Existence*, we must believe his *Promises*, we must believe that he is *able* and *willing* to help his People, and that we need not run to *other Shifts*, and be divided between God and Carnal Means.

Faith is a necessary *requisite* of Prayer, if so be we would prevail with God in our Prayers, *Jam. 1. 6, 7, 8.* But let him ask in Faith, not wavering, for he that wavereth, is like a wave of the Sea, driven with the wind and tossed; for let not that man think, that he shall receive any thing of the Lord. When we come to God in a way of Prayer, we ought to believe his Being and Existence, to rely on his Word, and to hope in his Mercy.

Again, with respect to *Christ*; we must go to God in his Name, rely on his *Merits*, and must take him with us in the Arms of our Faith; for he is the way unto the Father, as himself tells us, *Joh. 14. 6. I am the Way, the Truth, and the Life: No Man cometh unto the Father, but by me.* Hitherto, (said Christ unto his Disciples) ye have ask'd nothing in my Name; ask, and ye shall receive, *Joh. 16. 23.* So *Joh. 14. 14.* If ye shall ask any thing in my Name, I will do it. So *Mat. 18. 19, 20.* If two of you shall agree on Earth, touching any thing, that they shall ask; it shall be done for them of my Father, which is in Heaven. For where two or three are gather'd together in my Name, there am I in the midst of them. This is good Encouragement to Faith.

Again, with respect to the *particular Blessings* pray'd for; necessary ones, that are *absolutely* promis'd, may be *absolutely* expected: But we must always remember, that the *Promise* of the Blessings of this Life is *not absolute*. These Things are dispens'd, as God in his Wisdom sees meet, as shall make most for his *Glory* and his People's Good. And therefore the *Saints*, recorded in Scripture, express themselves with some *Hesitancy* about these Things, tho' inclin'd to hope the best, as *David, 2 Sam. 12. 12.* Who can tell, whether the Lord will

not be gracious to me, that the Child may live? God knoweth, what we really want, and what is best for us, and is better able to chuse for us, than we for our selves. *Who knoweth* (said they, *Joel 2. 14.*) *if he will return, and leave a Blessing?*

Thus in Matters of a Temporal Concern; whether it relate to our Armies Abroad, or our Affairs at Home; we must refer our selves to God's Wisdom and Will, and order our Prayers according to his Word, and believe, that according thereto they shall be answer'd.

3. Lastly, *Pray fervently.* And this is the way to prevail in our Prayers.

Daniel was a Man fervent in Prayer, we may see the Fervency of his Spirit in his Expressions, *Dan. 9. 19.* O Lord hear, O Lord forgive, O Lord hearken and do, defer not for thine own sake, O my God; for thy City and thy People are call'd by thy Name. And God heard him as it follows, *v. 20.* &c.

Elias also was a Man fervent in Prayer, and he obtain'd, *Jam. 5. 17.* *Elias was a Man subject to like Passions, as we are, and he prayed earnestly, that it might not rain, and it rained not, &c.* (He prayed earnestly) In the Original 'tis Πρὸςευχῇ Πρὸςνύξατο, He prayed in his Prayer. He did not only say his Prayers, but pray'd in his Prayer, his Heart and Soul was engag'd in it. And what was the Issue? Why, God heard his Prayer. He pray'd earnestly, that it might not Rain, and it rain'd not on the Earth, by the space of three Years, and six Months.

And thus, if we did earnestly cry unto God, for the Welfare of this Nation, for the Prosperity of our Forces, both by Sea and Land, for the discouragement of our Enemies, both at Home and Abroad, &c. who knoweth, but God may hear us?

'Tis reported of Mr. Knox, a Man eminent for, and fervent in Prayer, that Mary Queen of Scots, should say of him, She more feared Knox's Prayer, than an Army of ten thousand Men. A plain Evidence of his fervency, and prevalency in Prayer.

There is an encouraging Word, *Jam. 5. 16.* The effectual fervent Prayer of a Righteous Man availeth much. In the Original 'tis, δένσις ἐνεργημένη, the well laboured, the inwrought-Prayer of a Righteous Man availeth much; Cold, Lazy, Luke-warm Prayers, seldom reach half way to Heaven; they are fervent Prayers that are prevailing ones.

Jacob Wrestled with God in his Prayers, and he prevailed And if we, this Day, were wrestling Jacobs, who knows, but we may be prevailing Israels? Which God of his Infinite Mercy grant!

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ADVERTISEMENT.

Sherborne, March 29. 1710.

SINCE the foregoing *Notes* were sent to the Press, we have some account of the *Judgment* given by the *House of Lords*, on the Impeachment of the *Commons of Great Brittain*, against Dr. *Sacheverell*, who was found Guilty of the *High-Crimes* and *Misdemeanours* charged upon him; and accordingly the *Lords* gave Sentence against him to this purpose, *That he should be Silenc'd; or not permitted to Preach, during the term of three Years next ensuing, and that his two Sermons should be burnt by the Hands of the Common Hangman, and that the Lord Mayor and two Sheriffs should be present, &c.* The substance of this News came to our Town last *Thursday*; whereupon the Bells were set a Ringing, and great Rejoycing was made in this Place, and I was in hopes that we should now be all *reconciled* again; for we, that were *Dissenters*, were well pleased with the Mild Sentence that was passed on the Doctor, and seeing our Brethren of the *Church of England*, (as I thought) Rejoyced at it, I concluded, that now we should have good *Neighbourhood*, and all Persons would be easie.

But I soon found my self *mistaken*, for in the Evening we had unusual Rejoycing, scarce ever the like in this Place, upon any occasion; in divers Houses there were *Illuminations*, many *Bonfires* were made in several parts of the Town; Dr. *Sacheverell's* Health was publicly drank in our *Town-Hall*, and that in *Aquamarablis* too, and this upon their Knees; and one in particular, that refused the Health when offered to him; was treated in a Rude Indecent manner; there being also some Bottles of Wine sent into the Church, for another Select Company, the Doctor's Health, (as I am

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informed)

informed) was drank by both *Sexes*, at the top of the Tower, with Lights in their Hands, to give notice of it; And as for us that are *Dissenters*, we were excluded from the *common Joy*, being forced to keep our *Doors fast*, and this was scarce sufficient to keep us from the Rabble, who Curs'd the *Presbyterians* to the Pit of *Hell*, beat a Drum about the Town, threatned to *Burn*, or *pull down* our Meeting-House; and having *Guns* with them, they made a halt at several Houses, and *fired* at them; at my own in particular, to the affrightment of my Family; and when this *riotous Rejoycing* will end, I know not, for we have had *Ringings* of Bells every day since last *Thursday*, not the *Lord's Day* excepted; tho' some tell us, (and I am apt to believe it) That the Ringers are paid for the most part, out of the *Poor-Box*, when at the same time the *Poor* do sensibly *increase* in this Place, and we scarce know what to do with them; Our *Bonfires* are still continued among us, no Night being missed, but the *Lord's Day* and *Saturday*, which makes it unsafe for some Persons to pass the Streets, when the Rabble is up; and last Night in particular (it being *Tuesday*) besides Bonfires and Ringing, we had *Illuminations* on the Top of the Tower, and *Anthems* sung there by some of both Sexes, and Guns fired from that Place, but the Bonfire below was most troublesome, it being unsafe for any Dissenters to appear in the Street, and some few of the meaner sort, that were found there, were *lifted up*, before they were aware, on Men's Shoulders, by a Pole they had prepared, and abused after an Unchristian manner, and particularly one of my Neighbours: But above all, the Transactions of *Monday* were most Remarkable, for that being the Day appointed by Authority for burning Dr. *Sacheverell's* Sermons, a Bon-fire was made in this Place, and a Book of Mr. *Hoadly's* brought to it, and the Person that Officiated having held up the Book, and carried it round the Fire, at length threw it in, with these Words Publickly used, a *Hoadly*; a *Hoadly*; a *Hoadly*.

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Now, I would ask the *Gentlemen* of this Town, whether these *Practices*, encourag'd by them, are *consistent* with the *Rules* of our Holy Religion, which we in common profess ; with that *Sobriety* and *Piety*, with that *Love* and *Charity*, with that *Meekness* and *Forbearance*, with that *Peace* and *Good Neighbourhood*, that the *Gospel* does enjoyn ? And whether all this *Rage*, that is express'd against *Dissenters*, on this occasion, (who are not concern'd in the present Quarrel, any further than by approving what the Honourable *House* of *Lords* and *Commons* have done) may not properly be referr'd, with that *Rioting* and *Drunkenness* that hath attended it, to the *Works* of the *Flesh*, which end in *Destruction* ? And I would ask Mr. *Lacy*, the Minister of the Place, whether he can *justify* these Proceedings ? *Sherborne*, formerly, has been esteem'd a *Civiliz'd* Town, has had Excellent *Preachers*, Men of *Piety* and *Learning*, and has been fam'd for Religion : But if such kind of *Practices* be encourag'd among us, we shall become the *Seat* of *Satan*, I had almost said, the very *Den* of *Devils*. Instead of promoting the *Reformation* of *Manners*, so much wanted among us, and desir'd by some, we shall effectually set up the *Devil's* Kingdom.

Yea, I would ask these *Gentlemen*, whether such *Rebellious* and *Riotous* Practices are consistent with that *Duty*, and *Respect* to *Governours*, that is requir'd in the *Fifth Commandment* ? Or with that *Loyalty*, which the *Church-Men* hitherto, upon all Occasions, have made their *boast* of ?

I profess, I esteem it a meer *Banter* on the *Government*, and a horrid *Reflection* on our *Laws* and *Senators*, both *Lords* and *Commons*, and would desire my Brethren of the *Church* of *England*, some of them, to *unriddle* this *Mystery*, for the Satisfaction of my self, and others.

The *Common Tale*, that is going among the *Rabble*, gives no Satisfaction in this Case, and is a meer *Delusion*, whereby they are horribly impos'd on, namely, That either the *Meeting-Houses*, or the *Establish'd Church*

Church must come down. For, blessed be God, both are secur'd and out of *Danger*, by our present Laws and Constitution. And 'tis only the *Church* of Dr. *Sacheverell*, which he has set up, in Opposition to the *Establish'd Church*, by advancing such Doctrines, as are *Inconsistent* with the present *Establishment*, and which open a Door for the *Prince of Wales*, that is in *Danger*, by the seasonable Proceedings of the Honourable *House of Commons*, in their just *Persecution* of the said Doctor. And therefore I am sorry, that so many Persons, who are in the *Interest* of the *English Nation*, are so grossly impos'd on, at this time of Day, by such who would *gain* at this Juncture, to the great Joy of the *French Monarch*, stir up *Rebellion* in this Kingdom.

P O S T S C R I P T.

WHereas a Report is spread about the Country, That I am a *False Accuser* of my *Neighbours and Brethren*, and have recanted what I have said; This is to give the World notice, that I am able to *prove* all that is in the *Advertisement*, and much more, if need be.

F I N I S.

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